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# **PARTLY ANNOTATED BIBLIOGRAPHY OF ECONOMICS OF RELIGION**

**Actualized April 2019**

**Since 2011, 2011-16 edited by Anne Koch  
Since 2017 edited by Anne Koch and Robert Yelle**

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## PARTLY ANNOTATED BIBLIOGRAPHY OF ECONOMICS OF RELIGION

**Systematic Cluster<sup>1</sup> (in brackets behind title)**

1. The financing of religions in works that are mainly historical in method and perspective.
2. The relationship between religion and economy with regard to a culture theory.  
Examines, for instance, how religious beliefs and economic behaviour are a component of the mentality that influences a culture; how modernity and capitalism can be intertwined or how economic metaphors are employed in religious language. Many works from economics of anthropology but also from history of economic culture and general sociology.
3. Economic theories as a subject of the study of religion (literature on leadership, management on consumerism, the market or communism as religion; the topic of religious economies).
4. Economic theories as a model of the study of religion.
  - 4.1 Macro- or Microeconomics in general (e.g. Macroeconomics: religion and economic growth; Microeconomics: Financing, process management etc.)
  - 4.2 Neo-classical Paradigm, Rational Choice Economics of Religion, Sociological Market theory (e.g. G. Becker, R. Stark, W.S. Bainbridge, R. Finke, L. Iannaccone, M. McBride)
  - 4.3 Behavioral Economics and Game Theory
  - 4.4 Neo-Institutionalist Theory (from sociological, political science or economic perspective)
  - 4.5 Economic Sociology in a narrower sense

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<sup>1</sup> See for an explanation of the systematic cluster: Koch, Anne: Zur Interdependenz von Religion und Wirtschaft – Religionsökonomische Perspektiven, in: Martin Held, Gisela Kubon-Gilke, Richard Sturn (eds.), *Ökonomie und Religion*, Marburg: Metropolis, 2007, pp. 37 – 62, and Koch, Anne, „Kapitalismen, Liberalismen, Modernen und religiöses Ethos. Methodisches zur Erforschung von Religion und Ökonomie“. In: Löffler, Bernhard, Hochgeschwender, Michael (eds.), *Religion, Moral und liberaler Markt. Politische Ökonomie und Ethikdebatten vom 18. Jahrhundert bis zur Gegenwart*, Bielefeld: transcript 2011 pp. 27-54.

See for a metasurvey on this dataset in its version 2012 ed. A. Koch: Seele, Peter, Gatti, Lucia, Lohse, Alina. “Whose Economics of Religion? An Explorative Map Based on a Quantitative Review of a Multi-Disciplinary Bibliography.” *Journal of Religion in Europe* 7.1 (2014) 1-29.

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Secular consumption might be a trigger for religious commodification and larger production ranges insofar the purpose for use varies greatly: halal food may be purchased for reasons of animal protection, health sustainment or lots of other reasons. Religious consumption is also gendered as other secular sectors of consumption. An overall result is that females buy most of the religious goods what fits with their still conservative household role of purchasers. Also significant nonconsumption of religious goods might correlate with a religiously motivated anti-consumerism. Religious capital also influences the religious consumption behavior. The stark finke capital thesis states the aim of conservation of religious capital. This means that Christian-theme products are more often consumed by Christians whereas with the current data the contrary can not yet be said for secular products and a connection with secular consumer.]

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movement ("marketing designer spirituality"). *The passion of Christ* is an example of an exorbitant financial success part of which is promotion: the strategies range from a famous spokesperson, the build-in audience and the potentially controversial theme religion that was initiated by the producers as controversial even before the film release. She does not problematize the supply side explanation of religious markets from rational choice theory. Religious demand and secular demand are distinguished by a substantialist definition of religion as relation to transcendence and interiorisation. According to this a religious demand is said to be one that is motivated intrinsically (pp. 20, 77, 83). Beside this she stresses similarities of brand fans and religious believers. The similarity concerns the form of socialization, the attitude of believing in religious values or brands, and ritual elements (the greeting of Harley Davidson-bikers).]

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„Abstract: There was in early 19th century France a widespread revival of religious sentiment, following the turmoil of the Revolution and the intellectual onslaught upon religion so central to the French Enlightenment. Simultaneously, political economy became more prominent among publicists and political élites. These two developments influenced those who sought to further a modern society and who in their different ways expressed a new approach known as "industrialisme". These writers put forward several versions of the links that should exist in industrial society between political economy and religion. We first note that a truly a-religious political economy based on self-interested behaviour and utilitarianism, such as the one presented in J.-B. Say's writings, gained acceptance for most people interested in the "new" science. This point of departure is important not only because Say's thought became a major reference for the different conceptions of "industrialisme", but also because it provided a utilitarian evaluation of religious institutions and feelings. Next,

we notice that some other conceptions of "industrialisme" can be found in the leading members of two distinct schools of thought: the Groupe de Coppet, with Germaine de Staël and Benjamin Constant; and the less homogeneous group formed by Claude-Henri Saint-Simon, the Saint-Simonians and Auguste Comte. Both approaches presumed that self-interest was incapable of uniting the social body, and placed much emphasis on religious feelings in explaining how societies could function harmoniously. We examine how Staël and Constant dealt with these issues and how, while accepting the principle of competition in economic activity, their conception of the specific nature of liberty in a modern society led them into a critique of utilitarianism and morals based on interest; and also to the idea that the harmonious functioning of the industrial society requires a morality based upon religion. We then study how "industrialisme" was modified to fit the views of modern society held by Saint-Simon, the Saint-Simonians, and Auguste Comte. Political and civil liberty was not a central matter for these writers. Instead, they rather favoured the creation of organisations capable of regulating a chaotic social order; and in this perspective new forms of religion were given a prominent place, specifically formed to suit the industrial social order and based on philanthropy or altruism. In the concluding section we briefly note that, after all such criticism, some leading liberal economists reacted in defence of political economy and developed their own conceptions of the links between economics and religion: they rejected the idea of the necessity of a new religion and insisted instead on traditional Catholic ideas. But then political economy and religion were conceived as two pillars of a conservative order following the rise of socialist ideas.“]

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(2006): 254-272. [2. Open access: <http://epub.ub.uni-muenchen.de/13940/>. Abstract: This article proposes that an important task of the Study of Religion is to act as a monitoring system in the neuroscience sense, i.e. a higher-order level of evaluation and reflexivity. The Study of Religion in this context of several specialized cultural study approaches reflects on these approaches and on how they frame a discourse. These scientific and popular discourses form our contemporary world view. By its self-critical distancing from theology and its intercultural focus, the Study of Religion is specialized in differentiability in cultural systems as holistic entities and on how they generate normative attitudes. The fruits of this suggested self-understanding as a monitoring agency are demonstrated by discussing three perspectives taken from the anthropology of religion, cognitive or aesthetic ritual theory (McCauley & Lawson), and the economics of religion (G. Alles)—all dealing with the same fieldwork by Harvey Whitehouse.]

Koch, Anne. "Economics of Religion." In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 469-475. Boston and Leiden: Brill, 2015. [4, The economics of religion, as a very recent perspective, is based on academic traditions that initially described interrelations between religion and the economy, and increasingly analyze it in its cultural embeddedness. The neoclassical market model is still mainstream, but it has become more culture-sensitive through its transformations in behavioral economics and new institutional economics. For instance, choices are seen as being bounded (intransparency, transaction costs, non-rational players), and institutions are considered not as a given frame but as negotiable variables. Thus there is something outdated about studies which correlate religion as a separate factor with affluence, gender, number of children, etc., and predictions concerning the (de-)secularization of a region. By contrast, those studies are successful which examine the production of knowledge and goods in the context of religious systems; their mediation and distribution through marketing, branding, property rights; their consumption, which involves the destruction of certain values and the creation of others, such as identity, or specific human capital. In addition to the use of economic theory for an understanding of religion within cultural studies, this perspective also permits examination of the symbolic elevation and normativity of economic behavior and institutions.]

Koch, Anne. "Economy." In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 475-483. Boston and Leiden: Brill, 2015. [4, The purported economization of life in general and the predicted growing spiritual marketplace in particular make economy a structural influence in religious fields and an urgent theme for the study of religion. Systematic considerations for correlating religion and economy are located in an action theory and new institutional approach. The reciprocal relations and influences differ widely within commercial systems such as so-called gift economies, socialism, industrializing economies, or capitalism. The market is a social coordination mechanism besides organizations and the state. Transactions costs apply to religious organizations and the production, distribution and consuming of commodities. Goods that are supplied and demanded in religious contexts vary in type with the situational conditions, depending on private, club or public access. Specific exchange behavior such as trust, cooperation, fairness, or risk-seeking are contextualized in religious economies. Elucidating the economic side of religion, and applying economic theories of behavior to religious contexts, still need much revision and greater mastery of economic theory.]



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- Koch, Anne. "Verhexte Kreditkarten, arbeitende Zombies, sabotierende Geister. Gründe einer ‚Magie der Verzweiflung‘ in der umstrittenen Moderne." In *Religion und die umstrittene Moderne*, edited by Michael Reder and Matthias Rugel, 22-42. Stuttgart: Kohlhammer, 2010. [2, 4. Open access: <http://epub.ub.uni-muenchen.de/13941/>]
- Koch, Anne. "Yoga as a production site. Transcultural flows from a cultural economic perspective." In *Yoga Traveling: Conceptualizing Body and Self in Transcultural Perspective*, edited by Beatrix Hauser, 225-248. Heidelberg: Springer 2013. [ 4.3]
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- Koch, Anne. "Capital, Forms of." In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 240-210. Boston and Leiden: Brill, 2015. [2, 4, Forms of capital are an important immaterial reservoir of means of social self-positioning and instruments for attaining goals. Financial, cultural, and social kinds of capital are distinguished and applied to religion. These may well be embodied in agents, institutionalized in titles or organizations, or materialized in goods and objects. The well-known neo-classical concept of human capital refers to skills, knowledge, and competence, and makes them quantifiable for better allocation and creation of profit. Bourdieu's approach, on the other hand, stresses the role of symbolic capital in winning competitions and establishing power relations. The production of capital, its transferability to other domains, exchange rates of forms of capital, and its influence on attitudes towards work and happiness are widely discussed. Most of the discussions are concerned with the question whether social capital is an individual capacity or an organizational characteristic, and how this helps to better understand societies.]
- Koch, Anne. "Commercialization / Commodification." In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 275-280. Boston and Leiden: Brill, 2015. [2, 4. As terms used in the economics of religion, commercialization and commodification denote a manifold but also very specific array of processes and strategies in religious markets. As general analytical terms they have been applied since the 1950s to industrialized economies and their developing consumer cultures. Intensified mass production, mediatization, and marketing have had great effects on religious organization. Branding plays a pivotal role in identity construction, overlapping with cultural, national, local or religious forms of belonging. Commodification is connected with a re-enchanting of modern life by ascribing meanings to products like the enhancement of self-realization or having blessing powers. Prosperity religions are one of several coping reactions to rapidly changing economic conditions. Marketing contributes to these changes with dynamics and a logic of its own. These issues are studied in terms of consumption research. Critiques of consumerism and counter-discourses are also a part of this discursive field.]

- Koch, Anne. *Religionsökonomie. Eine Einführung* (Serie: Religionswissenschaft heute Vol. X, hrsg. v. J. Rüpke, C. Bochinger), Stuttgart: Kohlhammer, 2014. [2, 4. During the last decades the examination of culture with economic models gained importance as well as economy has been realized in its cultural embeddedness. This volume is the first introduction to economics of religion as subdiscipline in cultural economics of religion. To realize this aim it develops a systematic approach for the field of religion and economics. A base distinction is that between the analysis of culture and religion with economic models and a critical investigation into those economic theories that tend to be highly normative in their anthropology and theory of society. The book sets out with a historical survey of classics in the field as for example Max Webers famous Protestantism thesis. This is followed by main theories as rational choice economics of religion, symbolic economics by Pierre Bourdieu, behavioural economics, new institutional economics and others. Another chapter evolves a cultural economics of religion on the base of the web of cultural activities producing, distributing and consuming. The normative aspect of economics is elaborated in a chapter on the religion of the market, management and leadership literature and religious economics with an in-depths-example of Islamic economics (Islamic banking, pop cultural Islamic consumption etc.). Since some decades neoliberalism is the most influential force forming institutions also religious institutions in most (post)industrialized countries worldwide. With many examples the book illustrates how this affects consumption behaviour and the economization of religion and how economic change and crisis interlink with religious change.]
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(ACGS) and the Social Capital Community Benchmark Survey (SCCBS), I test hypotheses derived from a rational choice perspective, the sense of solidarity one feels, and from the religious meaning of the giver. Rational choice hypotheses produce mixed results, the solidarity impact is confirmed, and high levels of religiosity have a strong impact on giving.”]

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